

# Hawaiian Church Chronicle

*"For Christ and His Church"*

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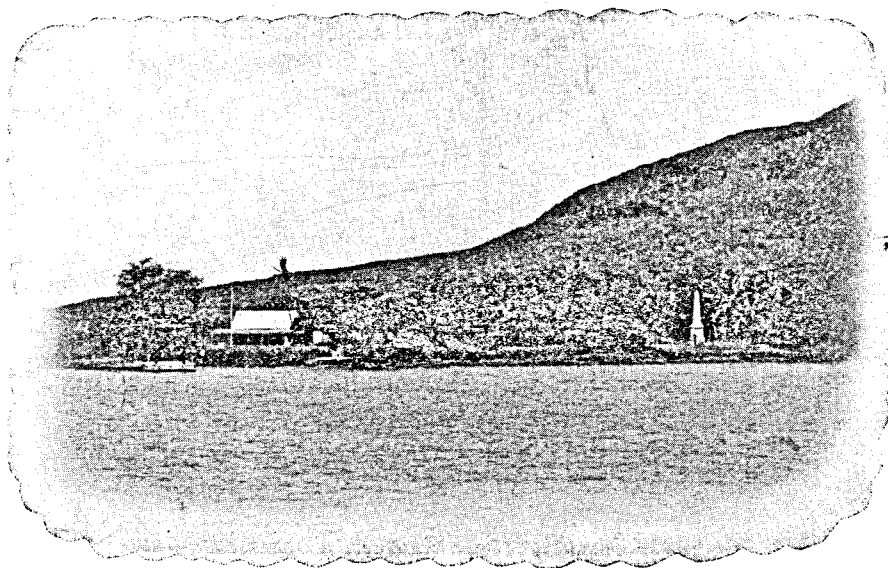
THE RT. REV. S. HARRINGTON LITTELL, S.T.D., *Editor*

THE RT. REV. HENRY B. RESTARICK, D.D., *Associate Editor.*

VOL. XXII.

HONOLULU, HAWAII, SEPTEMBER, 1932

No. 7



An Old View of Kalaupapa, Molokai from the Sea. To the right is  
the Monument of Father Damien's Grave. See story of  
Bishop Littell's Visit

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# Hawaiian Church Chronicle

Devoted to the interests of the Missionary District of Honolulu

VOL. XXII.

HONOLULU, HAWAII, SEPTEMBER, 1932

No. 7

## Hawaiian Church Chronicle

Successor to the Anglican Church Chronicle

September, 1932

THE RT. REV. S. HARRINGTON LITTELL, S.T.D.  
Editor

THE RT. REV. H. B. RESTARICK  
Associate Editor

THE HAWAIIAN CHURCH CHRONICLE is published once in each month. The subscription price is One Dollar a year. Remittances, orders and other business communications should be addressed to T. J. Hollander, 222-B Emma Square, Honolulu. News items or other matter may be sent to the Rt. Rev. S. Harrington Littell, S.T.D., Emma Square or to Bishop H. B. Restarick, 1715 Anapuni Street, Honolulu.

Advertising rates made known upon application.

### CALENDAR

September 4—15th Sunday after Trinity  
September 11—16th Sunday after Trinity  
September 18—17th Sunday after Trinity  
September 21—St. Matthew (Ember Day)  
September 23 and 24—Ember Days  
September 25—18th Sunday after Trinity  
September 29—St. Michael and All Angels

### NOTES

The treasurer acknowledges, with thanks, receipt of the following note from San Diego, California; "Dear Sir, Enclosed please find Five Dollars to aid in the continued support of your excellent publication, The Hawaiian Church Chronicle, from a reader."

The treasurer calls the attention of those concerned to the last page of the Chronicle and requests that any assessors for the quota in hand be remitted to him as soon as possible.

Being short of funds in the District Board of Missions account he was compelled to send out reduced allowances this month. It is earnestly hoped that each parish will cover its full quota before December 15, in order that whatever reduction it has been necessary to make may be made up before the end of the year to those dependent upon this fund. Please remit as usual to

Mr. T. J. Hollander, Treasurer  
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Honolulu

### ST. MATTHEW SEPTEMBER 21

We have no church in the Islands dedicated to St. Matthew, Apostle and Evangelist. We have churches named in honor of Sts. Mark, Luke and John, in fact two are dedicated to St. John, one at Kula, Maui, and the other on the windward side of Oahu where the new mission is called St. John's-by-the-Sea.

Before Matthew was called to be an Apostle his name was Levi, and it is probable that the name Matthew was given him by Jesus for it means the gift of God. Other of the Apostles were given new names when they were called, as, Simon was called Cephas, or in Greek, Peter, and Bartholomew was perhaps the usual Christian name of Nathaniel.

Matthew was a publican, that is a collector of customs or a tax gatherer. He was called to follow Jesus as he sat at the toll-office near Capernaum on the Great West Road from Damascus to the Mediterranean. He celebrated his call by giving a feast at which our Lord was present to the scandal of the Pharisees who objected to His eating with publicans and sinners.

The Publicans were hated by the Jews because they were the collectors of taxes for the foreign power of Rome to which they were subject. They had a bad name as greedy extortioners who enriched themselves by grinding the people. If a Jew became a publican he was excommunicated and was declared incompetent to bear witness in their courts. Publicans were classed with sinners and no strict Jew would hold intercourse with them. It was this accusation of fraud which led Zaccheus to declare, when Jesus was his guest, that if he had charged any man more than the legal amount he returned the wronged person fourfold.

Matthew was a Jew and his Gospel was written in Aramaic, which was the Hebrew dialect in common use in Asia Minor and was the language which Jesus spoke. The Gospel of St. Matthew was written for Jews the purpose being to prove by quotations from the Old Testament that Jesus fulfilled the Messianic prophecies and was the Messiah, that is the Anointed One. Messiah, is Aramaic and this translated into Greek is Christos, or, as we say in English, Christ. In his Gospel there are over 70 quotations and

references from the Old Testament by which he seeks at each step of the history to prove that Jesus was the promised and long expected Messiah.

In this St. Matthew differs from St. Luke, who was a Gentile and wrote in Greek for Gentiles, to whom prophecies from the Old Testament would mean little as they were not familiar with them.

Eusebius says of St. Matthew that after preaching in Judea and was about to go to other nations: "He committed it to writing in his native tongue and thus supplied the want of his presence by his writings."

There is no reliable tradition as to the countries to which he went. One tradition says he died a martyr's death in Ethiopia, but more trustworthy tradition says he died a natural death.

The day which is observed in his memory is September 21st.

### ST. MICHAEL AND ALL ANGELS SEPTEMBER 29

Mrs. Laura E. Richards, the daughter of Julia Ward Howe, wrote of the necessity of reading the Bible, if for no other reason that one understand the many references to persons and events in English literature. She said that no one could be called educated who had not a thorough knowledge of the English Bible. On one occasion she was reading to a class of boys and there was a reference to St. Michael, and only one knew that he was an archangel.

The word Michael means "who is like unto God." In the Old Testament from Numbers to Ezra eleven men are mentioned named Michael. In the Bible Michael the Archangel is mentioned five times, three times by Daniel, once by Jude and once in the Revelation. In Daniel X and XII he is called a chief prince of the people, in Jude he is called the Archangel.

From about B. C. 200 onward he held a very lofty place in Judaism, and many stories were invented about him as the protector of Israel.

Few read Milton's Paradise Lost now but there was a time when the Puritans of England and New England looked at the poem as inspired and it practically formed a part of their theological system. Some of the most beautiful lines in English, it seems to me, appear when Milton

describes the flight of Satan after Michael had turned him out of Heaven. I learned them as a boy and have never forgotten them. They read thus:

All night the dreadful angel unpursued  
Through Heaven's wide campaign held  
his way  
Till Morn, waked by the circling hours,  
With rosy hand unbarred the gates of  
light.

It should be remembered that angel is from the Greek *aggelos*, a messenger. The word *apostle* is from the Greek *apostolos* which means one sent, that is a messenger. The seven Angels of the seven churches in Asia to whom St. John gives a message in the Book of Revelation, were the seven Apostles, or as we should say seven Bishops of those chief cities.

In some old Sunday School hymnals used by Protestants was a song which ran thus:

I want to be an Angel  
And with the angels stand  
A crown upon my forehead  
A harp within my hand.

This is really nonsense. There is nothing in the Bible to encourage such an idea. The nature of angels and men is entirely different. A member of the Sisterhood of the Holy Nativity wrote a hymn of which the last stanza is:

I would not be an angel  
For them no Saviour died  
No, rather let me glory  
In Christ the crucified  
His love shall draw me nearer  
Than angels ever come  
At His right hand He'll place me  
In our eternal Home.

#### *Does the Church Come Last?*

I've paid my dues to the D. A. R.  
Colonial Dames and the Eastern Star,  
The P. T. A. and the V. D. C.,  
American Legion Auxiliary,  
College Alumnae—that check's been  
made,  
Country Club statement is due and paid,  
Everything's settled—a clean, wiped slate,  
My church pledge? Well, it will just  
have to wait.

—Dorothy Brown Thompson  
in *Church Federation*.

## HERE AND THERE IN THE DIOCESES

### *Cemetery Endowment Funds*

The suggestion of endowment funds for the upkeep of our Church cemeteries has been received with approval widely. Christ Church, Kealakekua, and St. Augustine's Mission, Kohala, both have had small funds of this nature for some years and are steadily building up the amounts. Lahaina and Paauilo have in mind the opening of such a necessary means of maintaining the care of the graves in perpetuity. The most recent start in the direction of keeping our cemeteries in good order has been at Honokaa by two gifts which have come from daughters of one of the former outstanding residents of the Hamakua Coast.

### *The New Clergy*

The welcome given to Fr. Bray and Mr. Perkins is very hearty. Both of these new additions to our clergy ranks are settling down into their own life and duties without any delay. The St. Andrew's Hawaiian Vestry, with the help of many friend, have put the Priest's house in order, and by the time this number of the Chronicle is out Fr. Bray will be keeping house in it. The number is 3630 Sierra Drive. Mr. Perkins is settled nicely in his quarters at Iolani School and has been active in visiting the many missions on the island of Oahu, and becoming familiar with the Church work as well as acquainted with the workers. We are greatly strengthened by the addition of two such devoted clergymen.

### *"Seventy Years Ago"*

From the Honolulu Advertiser: "Henry J. H. Waterhouse carries a notice. A meeting of Episcopalians and all interested in establishment of the Episcopal Church in Honolulu, will be held in the Court House on Saturday evening." One week later: "At the Episcopal Meeting Judge C. C. Harris was chosen chairman, Daniel Smith, secretary. It is stated that \$4,662.50 has been subscribed in Honolulu to support the Episcopal Church. A vote of thanks was adopted to Her Majesty the Queen and the ladies who have engaged in soliciting funds."

### *Inscription on the copper plate of the Cathedral Corner Stone, Honolulu*

Ad Honorem Dei Omnipotentis, Patris. Fillii. Et Spiritus Sancti, Et In Memo-

riam Regis Piisimi Insularum Hawaiensium, Kamehamea 4th, Qui Decessit De Vita Die Festo Apostoli Sancti Andreae, A. D. 1863, Hunc Lapidum Angularem Posuit Frater Ejus, Rex. Honestissimus, Kamehamea 5th. Ante Diem Tertium Nonas Martias, A. D. 1867.

### *Ordination of the Rev. Albert H. Stone*

The principal of Iolani School, the Rev. Albert H. Stone, Deacon, will be advanced to the priesthood in St. Andrew's Cathedral on September 10 at 10 o'clock. Mr. Stone will be presented by the Very Rev. Dean Wm. Ault and the sermon will be preached by the Rev. Joseph C. Mason. Prayers are asked for Mr. Stone and his work.



### A CHAIN OF PRAYER WITHIN THE ANGLICAN COMMUNION

The Bishop has received the following message on a card from Canterbury Cathedral.

Here in the Cathedral Church of Christ in Canterbury prayer was today offered with the Divine Oblation for you and your Diocese, with thanksgiving for our fellowship in the Gospel.

The Lord watch over your going out and your coming in.

The Bishop of Honolulu  
Christo regnante deo et domino in  
perpetuum ihesu.

(Anglo-Saxon Charter, 742 A.D.)

Richard Staple

June 16, 1932.

Precentor.

For the past two years a prayer cycle for the whole Anglican Communion has been used in St. Andrew's Cathedral, Honolulu at the daily celebration of the Holy Communion, and many members of the church are familiar with the idea of praying for one Diocese each day in the year. This card from Precentor Staple is the first message of the kind that has come to us though we are assured that in a great many Dioceses of the Anglican Communion we are being prayed for simultaneously on two days of the year, one being June 16, the date of the Canterbury cycle of prayer, and the other May 25, that of the cycle issued by the Diocese of Jerusalem.

It is a real help to know that the prayer we are offering each day for a particular Diocese is being offered also by many others of the Anglican Communion throughout the world.

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## THE BISHOP VISITS THE LEPER SETTLEMENT ON MOLOKAI

I have had a thrilling experience in spending a day in the leper settlement. Governor Judd took a large party on one of the Navy destroyers, to observe the conditions in which the lepers live, and to inspect new buildings which are being erected by the Government. In addition to a delightful three hour sea trip each way, we had six hours on the curious shelf which hangs at sea level from the side of cliff of eleven or twelve hundred feet in height. This secluded spot, which is about three miles wide and one and a half deep, is one of the places well known throughout the world, not only because it is a leper settlement, but perhaps even more because of the romance and heroism associated with the name of Father Damien. I saw his grave and the grave of Brother Dutton who after fifty years work at Molokai came to Honolulu and died there recently. They are buried in the little churchyard by the original church building erected by Father Damien sixty years ago. It is a moving spot and I gave thanks for such lives.

In Father Damien's day there were between seven and eight hundred lepers in the settlement and while, of course there were complaints, the Government through the Board of Health, did all they could for the unfortunate people. They were wards of the Government and they received their food, clothes, lodging and medicines. Considering the manner in which the poorer Hawaiians lived at that time the condition of the lepers on Molokai was about as comfortable as that of their relatives. Father Damien, however, did everything in his power to improve conditions. At that time the Hawaiians looked at Molokai with fear and it was years before their opinion changed.

Now there are about 400 leper residents, with about fifty other persons composed of the medical staff and necessary attendants. Not one of the Sisters who have nursed the lepers have contracted the disease though some have lived there continuously for forty years.

In the settlement there is a modern hospital, an ice house, a new air field soon to be opened, a laundry, recreation halls, including talkies twice a week, automobiles, cottages erected by the Government and occupied by families or individuals for life as personal homes, a

new air field soon to be opened, and a remarkably happy atmosphere in which religion forms the chief element—all these things explain why it is that the last thirty-two persons afflicted with the horrible disease have gone over to live there voluntarily. Persons suspected of leprosy are required to live in a receiving station near the outskirts of Honolulu for observation and to receive the treatment which consists chiefly of prescribed diet, and are confined to the grounds of that institution. In cases where it is advisable or necessary for persons to remove to Molokai they are taken over beforehand and are shown the much larger extent of the grounds and the evident freedom and cheerfulness of the people. In no case has pressure been required in the past year or two to induce men and women to join the colony on the other island. I was surprised to see how few repulsive cases there are. Half a dozen are confined to hospital rooms, probably because of their appearance. There are few cases of actual physical disintegration, the disease showing chiefly in the swelling, inflation or distortion of the physical features. The Legislature has appropriated \$600,000 to carry out improvements, of which I have mentioned some. The modern Homes for boys and girls consist of groups of detached buildings, the setting aside of an athletic field, the hope of good roads and the increased attention paid to the entire subject of reducing or preventing leprosy, are some of the projects which will make Kalaupapa even more outstanding than it is. There are two other leper settlements in our country; one being in Louisiana, and the other in the Philippines; but for constructive study and care of the poor beings who have the disease, it looks to me as if our little island of Molokai were going to loom even more and more largely in view.

### *The Church Hospital At Hoolehua*

To the Church the island has become the center of the only medical work that we have in the Hawaiian Islands. The Shingle Memorial Hospital at Hoolehua, which is in the middle of the island up on the highlands which stretch along nearly thirty-five miles from end to end of the island, is meeting an outstanding need of Molokai which is the last of the island group to be developed, and where nothing like adequate medical provision had been made. Last week in the Cathedral in Honolulu I baptized nine

persons who were brought to the Church as a result of one patient treated in the hospital on Molokai. Of these, four were relatives of the patient who live in Honolulu. Two more are preparing for baptism now. We have baptized nineteen residents of Molokai this year, including six in the new and active mission among Japanese on the Libby Pineapple Plantation in charge of a Japanese postulant for Holy Orders who is principal of the Japanese language school. The Medical Board which directs the work in the leper settlement was included among the Governor's thirty guests last Tuesday, and it stated that strange to say the island of Molokai has the two best planned and equipped hospitals in the Hawaiian Islands. (Of course Queen's Hospital, Honolulu and the Hilo Hospital, and one or two others are far larger and better, but they are not County Hospitals.) They mean that outside of the cities, our Church Hospital and the new leper institution are the finest in the Territory. I have wanted to make a visit to the leper settlement ever since I arrived in the Islands, but not having any responsibilities there, and knowing the usual red tape required for persons to visit the settlement, did not take any steps to go over earlier. When the Governor made up his party, and the opportunity to see everything under most favorable auspices came, I jumped at the chance and feel now that one of the greatly things desired things that has been waiting the time and method of accomplishment has now been done. I know better now one more of the essential factors of life in the Hawaiian Islands.

*Note by Associate Editor*—In a recent book on Robert Louis Stevenson it is stated that Stevenson went to Molokai and saw there the leper colony "founded by Father Damien." As a matter of fact the leper settlement on Molokai was founded by the government of the kingdom of Hawaii in 1865. Father Damien went to Molokai in 1877 and died there in 1889. The leper settlement is a peninsula on the north side of Molokai. It is surrounded on three sides by the ocean and on the south side by a steep precipice.



A Philadelphia scientist says that a new branch of the science of psychiatry is to be called *Psychobiologicalpharmacodynamics*. The trouble is that it may be mistaken for a Welsh railway station. —(Punch).

## Kaimuki Private School

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LA JOLLA, CALIFORNIA

## IOLANI SCHOOL OPENS FOR 70th YEAR

By The Rev. Albert Stone

With the opening of school in September, Iolani School will begin its 70th year of service to the Church and the community. Certain changes go into effect this year which are designed with a view to increase the usefulness of the school in many respects. For some time there has been a feeling on the part of many people interested in the school that the sphere of Iolani's usefulness would be increased by placing more emphasis upon the college preparatory department, and thus building up in the Islands a Church school for boys that would prepare them in the highest degree to meet the requirements for college entrance, and at the same time minister in fullest measure to all the racial groups represented in the Islands and in the Church.

The school authorities, with this as an ideal, have made changes which make this new program effective, and the response from the people of the Church has been most gratifying. Realizing that the success of any school depends in large measure upon the quality of the teaching staff, those entrusted with the administration of Iolani have spared no efforts in securing a corps of teachers who are highly qualified for the work. Of a group of five young men who will join the staff this fall, one is a graduate of the University of Hawaii, and four come from the mainland. Mr. Mark M. Sutherland, a graduate of Teachers' College, University of Hawaii, will teach mathematics and journalism. Mr. Sutherland is an exchange student from California, and has made an outstanding record at the local university. The Rev. Kenneth D. Perkins, who arrived early in August, will teach English and Religious Education. Mr. Perkins is a graduate of St. Stephen's College, Columbia University, and the Berkeley Divinity School at Yale University, and was ordained to the diaconate in June by Bishop Manning of New York. Other teachers who will arrive from the mainland at the end of August are Mr. Agnew Ewing of Lafayette College, Mr. Walter Littell, Yale University; and Mr. Vachel Wakefield, Hiram College and Harvard University. Mr. Ewing will instruct in the three branches of science offered in the high school department, Mr. Littell in English and social science in the junior high school department, and Mr. Wakefield will have the work in the fifth grade.

Mrs. Katherine Smith, newly-appointed to the position of Housemother, arrived on the Malolo August 25. Mrs. Smith comes highly qualified for this important position. She is a graduate of St. Katherine's School, Davenport, Iowa; and her education was supplemented by

extensive travel in Europe. Boys as young as the age of six will now be received into the boarding department.

An English Standard primary, an entirely new department, has been added to Iolani. This department, in charge of Mrs. Robert C. Eckart, a graduate of the University of California and the teachers' training school of the university, will be limited to twenty boys, and admission to the department will be on the basis of a rigid test in English.

The headmaster is especially pleased to announce that Mrs. S. H. Littell will conduct a course in Religious Education in the primary department. Mrs. Littell is highly qualified for this work, and gained a wide reputation last year in a course in Bible for young children, and in her courses on religious art at the Honolulu Academy of Arts.

A new feature at the chapel services this year will be a vested choir. Mrs. Littell has kindly offered her services as director.

The school is most fortunate this year to have as athletic coach the Rev. Kenneth Bray, priest-in-charge of the Hawaiian congregation, St. Andrew's. Mr. Bray has had long experience as a coach in schools and colleges on the mainland, and was at one time on the coaching staff of Harvard University.

A new catalog of the school has recent-

ly been printed, and copies will be gladly furnished on request. Registration for the fall term is set for September 1 and 2, and classes will begin September 6.

## THE BISHOP OF LONDON SPEAKS ON CHURCH SCHOOLS

At the recent dedication of a new Parish school, at St. Matthew's Church, Westminster, the Bishop of London began by saying that he had been much amused to see the new school building described in a newspaper as "an experiment in Westminster", as if the Church of England had never built a school before. It has been building schools for nearly two thousand years and is the pioneer in education. In opening this new school the vicar of St. Matthew's is carrying out the glorious tradition of the Christian Church, not an experiment. He continued that he had nothing to say against the excellent work of the Council (that is Public) Schools, but it is a totally different thing to have a Church school where the Christian Faith in its entirety is taught as an integral part of the education. There is not the slightest doubt that Church schools have an atmosphere not always to be found in other schools. It is significant that every Church school in London, however meager the building, is crowded to the doors, proving that

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parents like to have their children brought up by the Church. When children leave a Church school they are not set adrift, but are still attached to the Church around which the life of their school has been centered.

"Therefore," the Bishop concluded, "I come as an educationalist as well as a Bishop to say, God bless these schools and reward those who have given of their substance so liberally to erect them, and may these schools send out men and women to serve God efficiently and religiously in Church and State."

### WOMAN'S AUXILIARY

#### *Change in District Altar Secretary*

At the August meeting of the Executive Board of the Woman's Auxiliary, held at St. Elizabeth's Mission on the 3rd of August, the resignation of Mrs. Marcus C. Lester as District Altar Secretary was accepted with much regret. During the four years of her incumbency, Mrs. Lester has made a real contribution in organizing and establishing a weekly class in Church embroidery. To this class Sister Katherine gives an afternoon each week, instructing all who care to learn, in the intricate and interesting work. We call this field of usefulness to the attention of all women who love to sew as there is plenty of work for all in the planning and fulfilling of the needs of the 28 altars in the Missions of this District, and it is the aim of our District Altar Department that every Mission should have a complete set of altar linen and furnishings. The Bishop has appointed Mrs. R. Rudland Bode as successor to Mrs. Lester and the Woman's Auxiliary and the District are fortunate in having one take charge who has already proved her interest and skill in this work. Mrs. Bode invites all women interested to meet with the class on Wednesday of each week at 1:30 P. M., in Davies' Memorial Hall. Work to be done at home can also be furnished to those who would like to help in this way, but are unable to come to a weekly class.

### WOMAN'S AUXILIARY

#### *Meeting of the District Branch*

On Thursday, August 18, a well attended and most interesting diocesan meeting of the Woman's Auxiliary was held in the Davies Memorial Hall, in honor of the Rev. Kenneth Augustine Bray and the Rev. Kenneth Perkins, both recent arrivals in Honolulu.

Mrs. William Thompson, presided. The opening address was made by Bishop Littell who said that Mr. Perkins came to join the staff of Iolani School and that Mr. Bray was to be Priest-in-charge of the Hawaiian Congregation of St. Andrew's Cathedral. It was of interest to know that Mr. Bray is a direct descend-

ant of the Rev. Dr. Thomas Bray who in 1698 founded the Society for the Promotion of Christian Knowledge which has for over 200 years published and distributed valuable books which have gone to all lands to aid missionaries in their work.

In 1700 representing the Bishop of London, who had charge of Anglican Churches outside of Great Britain, he came to Maryland and there organized the Church. Returning to England he made reports emphasizing the need of clergy in the American Colonies. In 1701 he secured a charter for the Society for the Propagation of the Gospel in Foreign Parts. He was Rector of St. Butolph's Church, London, from 1706. He devised a system of lending Libraries for parish purposes. In 1723 he established the Associates of Dr. Bray which still exists.

The Rev. Kenneth Perkins made a brief address expressing his appreciation of the welcome given him by the people here and his determination to give the best that was in him to the work to which he had been called.

The Rev. Kenneth A. Bray after some introductory and humorous remarks made a stirring address on the need of Christians giving expression to their faith in their lives and work.

Bishop Restarick then took the floor and reminded those present that the Churchmen in these Islands should be deeply interested in the coming of the Rev. Kenneth Bray because to the Societies founded by his illustrious ancestor the Anglican Church in Hawaii owed much during the forty years from 1862,

until the American Church took over the work.

It was the Society for the Propagation of the Gospel which paid the salaries of both Bishops Staley and Willis, meager as those stipends were. The S. P. G., as it is called, sent out priests and candidates for Holy Orders. It assisted in the support of Iolani School and the Chinese schools in Honolulu and Makapala, Hawaii. (It is interesting to note that Miss Hilda Van Deerlin, when the teacher of the Chinese mission school at Makapala, was paid \$30 a quarter by the S. P. G.) To the S. P. G. the Anglican Church here owes the fostering care and support of all its work until annexation.

To the S. P. C. K. we owe the printing of the Hawaiian Prayer Book translated by Kamehameha IV. The plates are still in the possession of the Society and in 1904 they sent us 200 copies, for at that time the services were still held in Hawaiian.

It should also be remembered that the S. P. G. collected 2000 pounds sterling for the endowment of the Honolulu Bishopric, which amount was transferred to our Church Corporation and is known as the Episcopate Endowment Fund.

At the close of the meeting an adjournment was made to the Bishop's House where the people had an opportunity to meet and welcome the malihinis (new comers). Mrs. Bina Mossman's group of Hawaiian singers helped to give a truly Hawaiian atmosphere to the gathering. Representatives from all the parishes and missions on Oahu were present to greet the two clergymen who are valuable additions to our staff.

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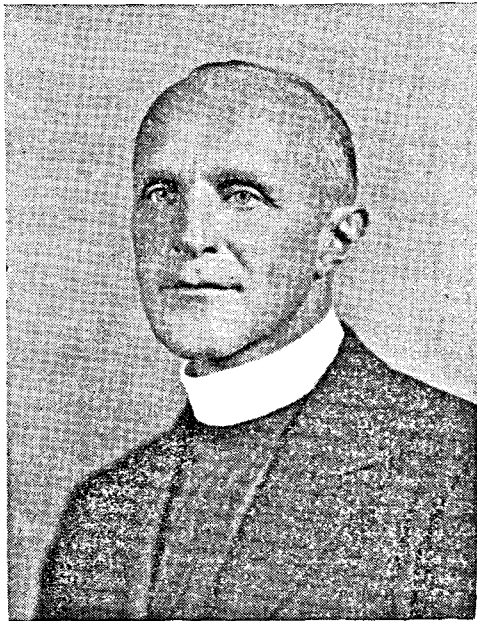
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The Rev. Kenneth Augustine Bray

### THE REV. KENNETH AUGUSTINE BRAY

We welcome to Hawaii the Rev. Kenneth Augustine Bray, who has come to take charge of the Hawaiian Congregation of St. Andrew's Cathedral. He was born and educated in England, coming to America he had some experience in teaching. Deciding to study for the ministry he entered the General Theological Seminary, New York and graduated from that institution in 1909. He was ordered deacon the same year and was priested in 1910. He was vicar of the Bronx House, New York, for three years and then went to take charge of St. Peter's Church, Geneva, N. Y., where he remained ten years except one year in which he saw service in France with the A. E. F. After 1924 he became associate Professor of Physical Culture and instructor in Greek and Latin at St. Stephen's College, as well as Head Athletic Coach. From 1926 to 1928 he was Warden of the Collegiate Department at Nashotah and instructor of Homiletics in the Seminary. Recently he has been Associate Minister at the Pro-Cathedral of the Nativity, Bethlehem, Penn.

It is of special interest to us in Hawaii that he is a direct descendant of the Rev. Thomas Bray, the founder in 1701 of the Society for the Propagation of the Gospel in Foreign Parts, which society fostered the Anglican Church in Hawaii for 40 years. Some account of this remarkable ancestor will be found in connection with the report of the meeting of the Diocesan Branch of the Woman's Auxiliary at which Bishop Littell told something of the work of Dr. Bray.

### IMPORTANT NOTICE TO CHURCHMEN OF THE OTHER ISLANDS CONCERNING STUDENTS COMING TO HONOLULU

We are continuing our systematic efforts to get in touch with girls and boys of Church families who are studying in the educational institutions of Honolulu. There is scarcely any way to conserve the Church's work better, and to produce a deeper sense of co-operation between the Church in Honolulu and the islands generally, than through the effective work of the committee which has been appointed to make contacts with students from outside Oahu; but the committee depends for information about pupils largely upon clergy and upon Church families which have children coming to town.

Please note the following names, and send word about pupils in school, university, and other institutions including hospitals, to the person who is responsible for making contacts in the particular institutions specified below.

Kamehameha Schools—Canon Kieb and Miss Laura Brown

McKinley High School—Miss Cenie Hornung

Punahou, Boys and Girls—Rev. Edward T. Brown of St. Clement's and Miss Mary Porter

University—Rev. Joseph C. Mason of Epiphany

Queen's Hospital Nurses—Dean Ault  
Government and Private Institutions such as Prisons, Insane Asylums, Industrial Schools, etc.—Rev. J. Lamb Doty and Sister Deborah.

In the case of Church pupils attending institutions not included in the above list, please communicate with the Bishop.

### ST. MARY'S HOME FOR CHILDREN

St. Mary's Home for Children will celebrate its fourteenth anniversary on Thursday, September 8th, the Feast of the Nativity of St. Mary the Virgin.

The younger children of the Home will present the pageant entitled "Lady Catechism" at 3:30 P. M., after which

tea will be served in the dining room.

At the close of the afternoon Canon Kieb will conduct choral Evensong in the Church.

All friends of the Home are cordially invited.

St. Mary's Mission and Home would be glad of gifts of second hand books suitable for children, young people, or adults.



### ST. JOHNS-BY-THE-SEA

The Kaiulani Guild and Auxiliary of St. John's-by-the-Sea are happy over the Luau given on August 20th. At this time full returns are not in, so that the financial results cannot be announced, but the entire affair was a success in many ways other than monetary. The harmony that prevailed amongst the workers, the new friendships that were formed, and the number of church people from Honolulu who became acquainted for the first time with the people of St. John's-by-the-Sea made it a decidedly worthwhile venture. The profits will go toward the new chapel fund.

Sunday, August 21st, was also an interesting day. At the morning service the infant daughter, aged eight days, of Mr. and Mrs. Henry Hookano, Jr., was presented for Baptism, and was given the name of Clara Leialoha, in honor of Sister Clara of the Priory, who with Mrs. Helen Hookano and the Rev. Kenneth Perkins became sponsor for this newest member of the Church of Christ. This dear little one thus has the honor of bearing the name of a devoted Sister and of being the first godchild of the Rev. Kenneth Perkins.

A new feature of the work in this Mission, since a report last appeared in the Chronicle is the Thursday Bible Class. Six weeks have been spent on study of the 11th chapter of Hebrews. For the next few weeks the subject for

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study will be the "Law of Love." These classes become more or less a discussion group following the lesson and an interesting fact was revealed in one discussion, namely, that after the Church Service, the members of the congregation go home and check the sermon with their Bibles. Rather in the nature of a warning to the preacher to confine himself to those things which can be plainly proven by Holy Scripture.

### CHRISTMAS CARDS TO FRIENDS IN THE CITY

When Americans take up with a custom they usually go to extremes. It is not long ago that in the northern States of our Country Christmas was not observed. Formerly laws had been in force forbidding the keeping of the day and for years prejudice and custom prevented many from any observance of the day. Now that Christmas is universally kept as a great festival people generally have made the season a burden mental and physical, as well as financial, by the multitude of presents which are given and the cards which are sent to friends and acquaintances.

What follows is taken from "The Kalendar" issued weekly by St. Clement's Parish. The title is:

#### THE CARDLESS CHRISTMAS CLUB OF 1932

Join and Start Rolling Up  
a Big Snow Ball

The suggestion has been made that the St. Clement's people start a Cardless Christmas Club for this year of 1932. To illustrate what this means let us quote the Vestryman who suggested the idea, which has been used in many places of late. "It costs us at least twenty dollars to send cards around town to people many of whom we see every day and who throw them in the waste basket after glancing at them, just as we do with the dozens coming to our house, and we would rather give that money to the Church in these days of stress." There you have it in a nut shell.

This Club refers to local cards, not to the friends to whom you send a greeting once a year and who look forward to the annual remembrance, just as you anticipate hearing from them. The Christmas Card has become conventionalized among neighbors and has in the main lost its meaning. There is not much Christmas Spirit in the sigh uttered along about December 20th at midnight, "Well my cards are out of the way."

The Vestryman spoke of giving his card and stamp equivalent to St. Clement's Parish. Most of us will desire to make the Parish the beneficiary of The Club, yet the idea may outrun the boundaries of the Parish and so we have left a blank on the enrollment card. Some

of you and your friends may wish to designate some missionary enterprise, the Bishop's Purse, or some charity. Our Treasurer will adhere strictly to your requests.

Each week in the Kalendar the names of enrolled members will be printed. As time goes on these combined lists will be given to the Public Press. Everyone will know that these people are not sending local cards but have instead given a sum to Church or charity.

You are each one on the committee of membership.

I hereby enroll as a member of  
THE CARDLESS CHRISTMAS  
CLUB OF 1932  
St. Clement's Church

And wish to give the cash equivalent of local cards and stamps, amounting to \$....., to

Name.....

Address.....

Date.....

#### SHINGLE MEMORIAL HOSPITAL REPORT FOR JULY, 1932

There were fourteen admissions to the Hospital during the month of July. There were no births; and one death, the eight year old son of Mr. George A. Will of the Hawaiian Homes Commission office at Hoolehua.

There were a number of accident cases from the pineapple hauling, occasioning two operations, and two cases whose heads had to have stitches.

Mr. and Mrs. J. H. Magoon of Honolulu were patients, the former with flu. They seemed to enjoy their stay.

Dr. Wiig, Mrs. MacAdam and Miss MacFarlane were all victims of the flu. However, they are all well and at work again.

Mrs. MacAdam spent a few days in Honolulu and was sorry not to meet with the Board, but had a few helpful visits

with the Bishop. Sister Deborah came back with her for a visit.

There was a large turnout to the service in the Chapel on Sunday afternoon, the 31st, which Sister Deborah conducted. Cocoa and fancy cakes were served in the reception room of the Hospital after the service, and Community singing afterwards was beautiful and very much enjoyed.

We have to thank Mrs. Jaggar of the Volcano House, Hawaii, for the donation of 24 kneeling pads for the Chapel.

We must also thank Mrs. Shingle for the gift of a handsome couch cover which was badly needed.

We were quite busy during the first three weeks of the month, having from five to eight patients at a time, besides a large number of cases who came for dressings at all hours of the day and night. It really made us feel that we had a hospital. Mr. Clark, the Contractor for the hauling of the home-steaders' pineapples, said we could not realize what a difference having the Hospital here, where the men could be sent when they were hurt, made to everyone.

Our collections for the month amounted to \$315.50. In this amount, of course, was included the check from the County of Maui for \$245.00 for indigent patients.

Respectfully submitted,

LILIAN C. MACAAM,  
Administrator.

#### HISTORICAL NOTES

##### *An Explanation*

Dean Ault kindly points out that the statement last month that Bishop Nichols found two English speaking congregations at the Cathedral was not quite correct.

The Chronicle last month said: "The

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two English speaking congregations were united in 1902 by Bishop Nichols." While this is not incorrect yet it is not wholly accurate but no details were given as it would have been necessary to have explained old troubles.

The facts are these: In his desire to present a united Cathedral congregation when Bishop Nichols came, Bishop Willis withdrew his permission for the Second Congregation to use the Cathedral for worship. To enforce his decision the Cathedral doors were locked and notice posted that the services would be at the hours which had been heretofore the regular Cathedral or Bishop's Congregation.

The Rev. Alexander Mackintosh was offered several places in which the so-called Second Congregation might worship but he and the laymen decided to do nothing until Bishop Nichols came. The last service of the Second Congregation was held in the Cathedral January 26, 1902.

This was the state of affairs when Bishop Nichols came and on April 1, 1902, received the Anglican Church in Hawaii as a part of the American Episcopal Church. He ignored all past differences and appointed as canons the Rev. Alexander Mackintosh and the Rev. Vincent Kitcat who were to alternate in taking the Cathedral services.

Dean Ault well says that the Hawaiian congregation had scarcely existed for a number of years. In order to hold such Hawaiians as belonged to the Church Bishop Nichols tentatively placed the Rev. Frank Fitz, Deacon, in charge of them.

### PRESIDENTS WHO WERE MEMBERS OF THE EPISCOPAL CHURCH

The following Presidents of the United States were members of the Episcopal Church: George Washington, James Madison, James Monroe, William Henry Harrison, John Tyler, Zachary Taylor, Franklin Pierce and Chester A. Arthur. While in the lists published, Thomas Jefferson is not usually given as a member of the Episcopal Church, he was certainly baptized by a priest of that Church and when at Monticello regularly attended the Church services at Charlottesville. In a letter written by him dated August 10, 1823, he stated in reply to a request for aid by a religious society: "I have been from my infancy a member of the Episcopal Church and to that I

owe and make my contributions." He is usually classed as a Deist.

If Franklin Delano Roosevelt should be elected he would be the 10th President claiming membership in the Episcopal Church. He is the Senior Warden of St. James' Church, Hyde Park, N. Y., and is also a Trustee of the Cathedral of St. John the Divine.

The Presbyterian Church has furnished six Presidents: Andrew Jackson, James K. Polk, James Buchanan, Grover Cleveland, Benjamin Harrison and Woodrow Wilson. Abraham Lincoln was a regular attendant of the Presbyterian Church though not a member. At one time he contemplated being confirmed.

Four Presidents have been Methodists: Andrew Johnson, Ulysses S. Grant, Rutherford B. Hayes and William McKinley.

Four have been Unitarians: John Adams, John Quincy Adams, Millard Fillmore and William Howard Taft. Two have been members of the (Dutch) Reformed denomination: Martin Van Buren and Theodore Roosevelt. Mrs. Roosevelt is a member of the Episcopal Church, and at Oyster Bay Roosevelt always attended Christ Church and went to communion with her. The wives of at least two other Presidents were members of the Episcopal Church though their husbands were not.

Four religious bodies had each one member in the Presidency: James A. Garfield was a Disciple of Christ; Warren G. Harding was a Baptist, Calvin Coolidge is a Congregationalist, and Herbert Hoover is a Quaker.

### SCANDAL

A breath can start it,  
Blowing into flame  
A quick, hot fire  
To ruin a name.

Oh, lips be careful,  
Oh, tongue keep still,  
There are many ways  
To maim and kill.

Far more cruel  
Than a gun for game,  
Is the breath of scandal  
Blowing on a name.

—Grace Noll Crowell.

### BISHOP McKIM 80 YEARS OLD

By Bishop Restarick

In 1892, the General Convention was held in Baltimore and the House of Bishops elected the Rev. John McKim, Bishop of Tokyo, and the Rev. Frederick Rogers Graves, Bishop of Shanghai. They were both consecrated on June 14, 1893. As a Deputy from the Diocese of California, in which San Diego was then situated, I had the pleasure of voting to confirm the election of these two priests as Bishops.

Bishop McKim has spent his whole life in the ministry as a missionary in Japan, for, immediately after he was ordained priest in 1879, he went to that country and was stationed in the great city of Osaka. He has spent 53 years of continuous service in Japan.

When he was elected Bishop of Tokyo his jurisdiction extended from Osaka on the south to Aomori on the north. Under his wise leadership the huge diocese for which he was consecrated has been divided four times. There are now six bishops in the area which he once served alone. Two of the bishops are Japanese.

His statesmanlike qualities and his broad sympathies have led men to seek his advice and co-operation in many general movements for the welfare of Oriental people. He has seen Japan develop from a nation dominated by a feudal system into one of the great powers of the world. He has seen the Christian movement in Japan grow from a handful of distrusted Christians into one of the great constructive agencies of the nation with tens of thousands of faithful Christians, many of whom occupy important posts in national life.

When he went to Japan there were no native clergy and in 1887 when the American and English Church missions were organized as the Nippon Sei Kokwai (the Holy Catholic Church in Japan) there were only two Japanese deacons and no priest. At present the membership of this Church in Japan numbers over 39,000. It has 243 congregations of which 38 are entirely self-supported. The staff of foreign clergy is only fifty and the staff of Japanese clergy is 283. In addition there are 117

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unordained Japanese workers. These Japanese and foreign workers are distributed over ten dioceses.

When Bishop McKim reached Japan the institutional work of this Church was insignificant. Our educational work is now expressed through such splendid institutions as St. Margaret's, Tokyo and St. Agnes', Kyoto, high schools for girls; St. Paul's, Tokyo, high school and University. Our medical work is carried on through St. Luke's Hospital, Tokyo, and St. Barnabas' Hospital, Osaka. The total contributions of the Nippon Sei Kokwai last year were 209,296 yen.

When, on September 1, 1923, the great earthquake occurred which destroyed nearly all of the material structure of the Church which had been erected in Tokyo under his supervision, he summed up the situation in a cablegram which he sent to New York: "All gone but faith in God."

It was through his faith, and the confidence in him, that American Churchmen responded generously that he might rebuild what was destroyed. As soon as order was restored from chaos he insisted in carrying out what he had planned long before, the establishment of the independent, national Church of Japan. On September 7 at Tokyo he presided at the consecration of Bishop Motoda and on the 9th at the consecration of Bishop Naide at Osaka. These were the first two Japanese Bishops of the Anglican Communion.

Bishop McKim handed over the jurisdiction of Tokyo to Bishop Motoda and withdrew to the diocese of North Tokyo. He then went to the United States to appeal for assistance in which he was most successful.

Seven years ago Bishop McKim told the writer that he intended to resign at the next meeting of the House of Bishops. When he told the Bishops of this they persuaded him to give up the idea and to remain at the head of affairs as his counsel would be needed for some time to come. It was understood that in the winter he should leave Japan for a warmer climate. So it is that he has spent several months of a number of years in Honolulu.

He has had a remarkable life and in length of service in the mission field he holds the record as far as this Church is concerned. He has done a wonderful work carrying on under the gravest difficulties with faith and hope. When he went to Japan the public notices were

still to be seen, in certain places, stating that anyone who became a Christian would be condemned to death. He has lived to see the Japanese Emperor and other men of high rank contribute to St. Luke's Hospital and to educational work.

He has been blessed with a sturdy constitution and an energetic disposition, which enabled him to endure the real hardships of a pioneer missionary. We in Honolulu who know him well and have a real aloha for him, hope that he may be spared in health and strength until he feels he can resign. He is now the third in the list of American Bishops in respect to the date of his consecration. Those who are before him have resigned, as have many of the 14 who come after him until the one consecrated in 1902 is reached.

It may be added that Bishop Graves is six years younger than Bishop McKim. He has been 51 years in the China mission.



### THE ENGLISH OF THE BIBLE AND PRAYER BOOK

By Bishop Restarick

It is a very common thing for visitors of eminence to ascribe their ability to write good English to their knowledge of King James' version of the Bible, the Book of Common Prayer, and Shakespeare.

In the life of Thomas Jefferson by Gilbert Chinard, a Frenchman, he relates the fact that the home of Jefferson as a boy was a deeply religious one. He says: "In Virginia, Shakespeare and the Bible were the two books found in every household, the two richest springs of the modern English language. Prayers were said twice daily, and from his earliest infancy, Jefferson became familiar with the liturgy of the Church of England, and had stamped in his memory the strong old words, vigorous phrases and noble speech of King James' version."

#### *Jefferson's Prayer Book*

In Jefferson's Prayer Book there is the simple entry: "Martha Wayles Jefferson died September 6, 1782, at 11 o'clock 45 minutes A. M."

It may be added that Jefferson was devotedly attached to his wife and his grief at her death was so severe and prolonged that his friends feared he would lose his reason.

In 1888 Susan N. Randolph, the granddaughter of Thomas Jefferson wrote Bishop Perry: "It may interest you to know that I have Mr. Jefferson's pocket Prayer Book which he used in his constant attendance at the Episcopal Church at Charlottesville."

Tennyson when asked what were the best specimens of pure English said, "Undoubtedly the collects in the book of Common Prayer." We have often told the pupils of our Church Schools that in participating in the daily worship of the Church they were unconsciously learning the best English in the language. Several times we were told by the principals of the Normal School and institutions of higher learning that the girls from St. Andrew's Priory spoke and wrote the best English of any students who came to them. I told them that I believed a strong factor in this was their familiarity, twice daily, with the Bible and The Prayer Book, as well as their study of those books in school.

No one can use the Prayer Book for a long period, saying the responses and reading the psalms, without catching some of the beauty and the purity of English diction in that book. We say, with regret, that many graduates of institutions in this Territory can not write a correct letter in English. This is not our judgment, but that of many business men who have spoken to the writer and deplored the fact. Of course it is difficult for the youth of Oriental families to write or speak good English for in their early childhood it was not their language.

Norman Hapgood, in his "Why Janet Should Read Shakespeare", wrote: "I do not undertake to compare Shakespeare with the collection of literature known as the Bible, happily put into English when our language was at its zenith. . . . Shakespeare and the Bible will be the foundation and the solace of the most inspired souls even after the Aladdin-like conquest of the air and earth has gone beyond its present dreams."



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*A Roman Catholic's Opinion  
of the Prayer Book*

Hilaire Belloc, a Roman Catholic, in his recent book entitled "Cranmer", has several passages referring to the English of the Book of Common Prayer. On page 258 he says: "Cranmer possessed the secret of English at its highest. In the succeeding forms of the liturgy long after the book of 1549 had been given up, the main passages in which this piercing beauty shines were retained. . . . For nearly 300 years men have realized what a treasure of prose they possessed in the English Prayer Book. . . . Through the Litany, which is from Cranmer's hand, through the collects, through the prefaces, through the admirable music of the special prayers, mainly due to his invention, he gave to the Church of England a treasure by the aesthetic effect of which, more than by anything else, her spirit has remained alive and she has attached herself to the hearts of men."



PERSONAL NOTES

Among the recent arrivals there are two Army officers who recall to the writer's mind interesting memories of his relationship with their parents.

Lieut.-Colonel John Nesmith Greely's mother, when her husband Lieut. Greely was in the arctic regions, spent the time with her father Thomas L. Nesmith in San Diego, where she was a communicant of St. Paul's Church of which her father was then Senior Warden and I was the rector. Mrs. Greely was then the mother of two little girls, one of whom, Adola, is now the wife of the Rev. Charles R. Adams of New Canaan, Connecticut.

While two expeditions had failed to reach the Greely party and they were generally given up for lost, Mrs. Greely was always full of hope and confidence. It was remarkable how cheerful she appeared to be and in frequent talks with the writer she never expressed the slightest doubt as to the return of her husband. The third expedition under Captain W. S. Schley rescued seven survivors of the party of twenty-five in the summer of 1884. Fifteen minutes after the news had reached San Diego by telegraph that Greely was safe and on his way home I reached the Nesmith home and I really think Mrs. Greely was the least excited of those who had come

to rejoice with her. She seemed to take it as a matter of course that her husband was safe, but she joined heartily in the prayers of thanksgiving which were offered.

I did not see Mrs. Greely again until 1898, when the General Convention was in Washington, where General and Mrs. Greely were then living. I dined with the family and we had much to talk about. At a reception, given by President McKinley at the White House to the members of the Convention, General Greely stood on the President's left and Mrs. Greely on Mrs. McKinley's right as they received.

While we always kept in touch with the family we did not see the Greelys again until they were on their way to the Philippines on March 13, 1908, when they and their daughter Gertrude took luncheon with us, after which we took them for a drive.

It is not the place here to relate the accomplishments of Major General Adolphus Washington Greely. He is a veteran of the Civil War during which he rose from a private to Captain and brevet major. He was thrice wounded. His record in Who's Who takes up nearly a column.

Mrs. Greely had twin brothers and on several occasions they took the part of Aegeon and Aemilia in the Comedy of Errors. General Greely is now 88 years old and lives in Washington, surviving his wife who died several years ago.

The other arrival is Captain William Chapman, whose father Captain W. H. H. Chapman was stationed here in 1909-1911. Billy Chapman as he was called, and his brother Henley were students at Punahou. Henley was the older and after graduating from West Point went to France and was killed in the late war. His name is on the monument at Punahou which commemorates the former students who gave their lives for their country. William was at West Point and graduated in 1918.

The mother of the boys was a devoted Churchwoman and the boys went to St. Andrew's Sunday School and were both confirmed here. Their grandparents,

General and Mrs. W. McCaskey were communicants of Bishop Restarick's parish in San Diego. Captain W. H. H. Chapman died some years ago and is buried at the Presidio Cemetery, San Francisco, as are General and Mrs. McCaskey and Henley whose body was brought from France at the close of the war.

Captain William Chapman and his wife are stationed at Schofield. They called on Bishop and Mrs. Restarick and as he had been a classmate of Margaret Restarick at Punahou there was much to talk about.

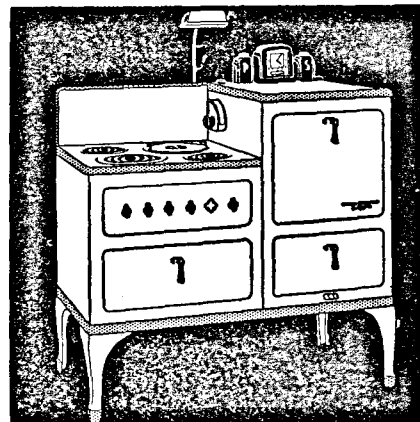
*Canon Van Deerlin*

The Rev. Erasmus J. H. Van Deerlin, D.D., has been made a Canon of St. Paul's Cathedral, Los Angeles. This is a well deserved honor conferred on a priest who is 86 years old and who has been in the priesthood for 61 years. He received his B. A. degree from Christ College, Cambridge in 1869 and went at once to British Guiana. He came to the United States in 1882 and held important positions in several States as the years passed. He came to St. Augustine's, Kohala, Hawaii, in 1898 and remained until 1901. He was President of the Standing Committee and a member of the Board of Missions when Bishop Willis organized the Diocese of Honolulu on American lines.

Two of Canon Van Deerlin's daughters are workers at St. Mary's Mission and Home for Children, Honolulu. Miss Hilda, who had been a teacher at St. Paul's School, Makapala, Hawaii, was in Honolulu when Bishop Restarick arrived in 1902 and he appointed her teacher at

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St. Peter's Day School which met in the old Pro-Cathedral. With the exception of two years spent at St. Faith's Training School for Deaconesses, New York, she has engaged in Church work in the Islands from 1902 until the present time. She was placed in charge of St. Mary's in 1908 and her sister Margaret has been her assistant since 1917.

The letter informing Dr. Van Deerlin of his appointment is as follows:

We are happy to announce that by nomination of the Bishop of the Diocese and by vote of the Dean, Wardens and Vestry of St. Paul's Cathedral, you have been elected a Canon of St. Paul's Cathedral. We feel that the Diocese and the Cathedral will be honored if you will accept the election.

The letter was signed by the Bishop the Rt. Rev. W. Bertrand Stevens, and by the Dean, the Very Rev. Harry Beal.

#### Chaplain Webster

Chaplain Webster, U. S. A., who served St. Clement's Church so acceptably during a vacancy until he went to Vancouver Barracks, State of Washington in April 1931, writes of his work and his interest in all that concerns the Church in Hawaii.

He has had a busy summer. In addition to his regular work he had other activities. He writes: "We had 92 students belonging to the Reserve Officers Training Corps; 590 high school boys belonging to the Citizens Military Training Corps; three groups of officers, belonging to different Infantry Reserve Regiments, averaging about 75 each; and about 25 officers belonging to the Air Reserve. There were three Reserve Chaplains on duty and one civilian—a Roman Catholic priest. We all enjoyed the fellowship and work.

"Both Mrs. Webster and myself are in good health—We both long for Hawaii and are already looking forward to the time when we can return for another tour of duty there. We read the Hawaiian Church Chronicle religiously and enjoy it thoroughly. It keeps us in touch with so much that is going on there. Remember us kindly to all friends."

#### NECROLOGY

*William K. Kaluakini, Lahaina*

It is with regret that we note the passing in his 60th year, of Deputy Sheriff William Kauahaa Kaluakini, who had been seriously ill for the past three years.

As a faithful communicant of Holy Innocents' Church, Lahaina, Maui, a member of the Vestry Committee and for the past several years president of the Halekumukalani Men's Club, his place will be hard to fill.

The burial service was held in the church on August 16, at 4 P. M. the Rev. F. N. Cockcroft and the Rev. C. Fletcher Howe, officiating. On leaving the church a large number of relatives and friends proceeded to the Hale Aloha Cemetery where the body was interred.

#### Coleman Cartwright

The community was shocked on August 19 to hear that Coleman Cartwright, the 16 year old son of Bruce Cartwright, had fallen over a cliff on the northwest coast of Kauai. Those who knew the precipitous character of that region had little hope that he would be found alive. The father accompanied by Dr. Paul Withington flew over to Kauai on learning the sad news. On the morning of the 20th the body was found at the base of a pali (cliff) 1500 feet high, by searchers who had gone in sampans from Waimea and Hanalei. The body was taken to Koloa and cremated, the father bringing the ashes to Honolulu.

Coleman Cartwright was the great-grandson of Alexander Joy Cartwright who arrived in Honolulu in August 1849. His great-grandmother Mrs. A. J. Cartwright was among the first who connected herself with the Anglican Church when Bishop Staley came in 1862. In the ambulatory of the Cathedral there is a window dedicated to the memory of her daughter, Mary Cartwright.

Coleman's mother was a sister of Mrs. Edith Sandmeyer and a half sister of Mrs. B. L. Marx and Miss H. Ethelwyn A. Castle. She died when he was a baby and his aunts were deeply attached to him. He was a very promising youth and beloved by those who knew him. He gave his life in endeavoring to help a companion. He had been warned about going too near the edge of the palis and he had promised to be careful. He shot a goat which lodged on a ledge of rock over the cliff and decided not to try to retrieve it but one of the

boys descended and started to climb up with it over his shoulder the footing was difficult and he cried for help. Coleman hastened to his aid, his foot slipped and he dashed down 1500 feet to his death.

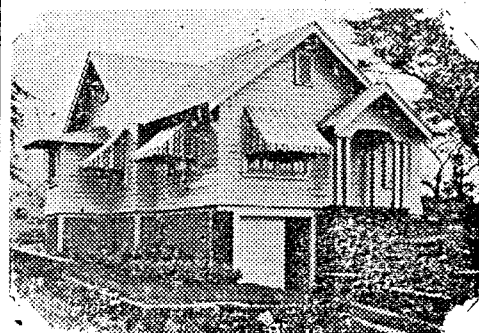
The entire community felt the deepest sympathy for the family and expressed it in every possible way.

The burial service was held on August 21, at 4 P. M. At the house only the family and immediate friends were present. At the grave a large number of people gathered when the ashes were interred in the family plot in Nuuanu Cemetery. Bishop Restarick, an old friend of the family, who had officiated on several occasions at the baptisms and burials of its members, conducted the services.

The sympathy of all Church people, as well as that of the community, goes out to Mrs. J. F. Chalmers whose husband was killed by an explosion where he worked. Besides the widow he leaves six children two of whom have attended St. Andrew's Priory. Mrs. Chalmers has been on the vestry Committee of St. Andrew's Hawaiian Congregation and an active worker in connection with its activities. Her mother Mrs. Green has been the Visitor for the Hawaiians for some years and has done good work among her people.

On hearing the sad news of the accident in which Mr. Chalmers was killed Bishop and Mrs. Littell went to see the family as also did Sister Deborah and the Rev. Messrs. Bray and Cullen, the latter having had charge of the Hawaiian Congregation during the vacancy. The Bishop took the service at the grave on Friday, August 26.

May the bereaved ones receive that comfort which their faith and hope alone can give and may they be guided and guarded in the years which lie before them is the prayer of their many friends.



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## "A UNIVERSITY OF ADULTS"

Dr. Thomas A. Jaggar, Director of the Volcano Observatory, has sent us a copy of a letter of his to President Crawford of the University of Hawaii, under date of August 11. His conclusions in regard to present-day education are valuable, and his proposition suggestive. We are glad to print the letter.

"Pondering the phenomenon of fifty-six adults studying hard and doing well at Kilauea this past month, I have been led to draw analogy from my own self-education for fifty years, and am wondering whether the education of adults may not be a distinct and important half of education generally, to be provided in State educational systems.

There is great unemployment of adults. What an extraordinary opportunity to get them back into colleges on fellowships! What an opportunity for a rich humanist interested in teaching sound philosophy, religion, art and government, and in making the world happier by making these people think when circumstances force them to stop and think! The opportunity to make a large number critical thinkers, where in most high school graduates there is neither thinking, nor even clear talking or spelling, would seem to be appropriate when the problems of puberty are twenty years in the background. And if they become critical thinkers they are less subject to propagandism. It then behooves the university to teach country living, contentment without money, and productive altruism instead of productive industrialism.

The thing that has started me is reading contemporary American philosophies, and finding myself sated with meticulous science of quantities, and interested in imagination and religion, where those things bored me when I was twenty-one. Unless our science assists society, religion, art and government, it becomes the tool of the evil forces of youth, namely competition, fighting, luxury, speed and ruthlessness. It is these forces that insist on crowds and congestion, and these forces are all the propaganda of puberty and selfishness. War and Roosevelt glorified youth in high place: possibly war and Roosevelt were wrong, or they stated a half-truth.

The other half is for everybody over forty to go to college and work hard, at an age when they appreciate what they need and what they read. Of course I know there is university extension. I

am thinking of something much more far-reaching. I am thinking of making a deliberate bid and bait for a university of adults on the part of the State, and a deliberate relative discouragement of maturity subjects in the university of youth. I am wondering if education cannot enthroned the adult, and set Roosevelt back a peg!

Society then would consist of a less respected

GROUP A. The workers and the breeders, educated technically, but on probation, and not entrusted with administration.

And a more respected

GROUP B. The university graduates, literally doctors of philosophy, art, religion, law, statesmanship and loving kindness, to whom would go all positions of trust, after life and education had proved them.

An important effect would be that the "Degree in Arts" would hereafter become a maturity degree. The business would then have to make a place, deliberately, for its workers over forty, to go to college either half-time or full-time for a protracted period sufficient for them to get what they need. And also "Business" should supply the fellowships in colleges. And the things taught them at that age should NOT be advertising and salesmanship."

\*\*\*

## A PRAYER

By A. W. Thorold, D.D.

Late Bishop of Rochester, England  
(Used at the Monthly Staff Meetings,  
Honolulu)

O LORD OF SOULS, Who hast chosen and called me to service in Thy Church, give me abundantly of Thy Blessed Spirit, without Whom nothing is strong, nothing is holy; and use me as it shall please Thee for the glory of Thy Name. Make my will patient, my conscience pure, my temper bright. Empty me of self, and fill me with the meekness of wisdom. Increase my faith, direct my judgment, stir my zeal, enlarge my heart. Let my life enforce what my lips utter. Do Thou choose for me the

work I do, and the place in which I do it; the success I win, and the harvest I reap. Preserve me from jealousy and impatience; from self-will and depression. Make me faithful unto death, and then give me the crown of life. All this I ask for Christ's sake. Amen.

\*\*\*

## WHY THEY QUIT

A Milwaukee clergyman has written an entertaining list of reasons "Why People Give Up the Church":

A man left a church and took his children out of Sunday School because the paper napkins for the Sunday School picnic were not bought at his store.

A man went home from church on Sunday morning displeased by something he had heard in the sermon, and announced to his children and wife that as that minister was there he would never set foot inside that church again.

A man withdrew from a church and compelled his family to withdraw, because at an oyster supper given by the women of the church, at which he arrived very late, he was served with an oyster soup in which there were no oysters.

A woman left one church and affiliated herself with another, because in the latter church they had the "dear old family prayers" at an afternoon service during Lent.

A woman was angry with her minister because on the Sunday next before Advent he did not preach "the fragment sermon," that is, a sermon on the text, "Gather up the fragments that remain."

One woman wanted to join the Episcopal Church, because she "just loved the litany and the burial service," and another woman because "the Episcopal Church believed in dancing."

A woman refused to go any longer to her parish church after it had been redecorated and refurnished. "A hardwood floor," she explained, "is too High Church for me."

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The National Council last year passed a resolution stating in part:

"We cannot too strongly declare our conviction of the value and need of these Church weeklies, and appeal to all loyal Church people to give their support that these papers may continue their valued service to the Church."

*Every individual who subscribes to a Church paper, or secures a subscriber, thereby helps every organization of the Episcopal Church.*

(Signed)

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## GENERAL CHURCH NEWS

A Chinese army officer, formerly a colonel, turned an English missionary out of the mission house in a western China station and occupied it a few years ago. Now that former colonel is a general. He is sending his daughter to the girls' school at that same mission. The Chinese head of the school didn't want her and tried not to take her, but the general had asked advice from all his friends, and

they all told him that that was the best school. She arrives each morning in a smart ricksha, attends the Bible class, and dutifully keeps all the rules of the school.

The Church Mission of Help of the Diocese of New York cared for 643 girls and young women from 16 to 25 years of age last year. One-third of them were mothers with babies. Only one-fourth were Episcopal Church girls.

Church Mission of Help is organized in seventeen dioceses. Girls under its care fall into three groups: the "preventive", or girl who, not in conflict with the law, yet shows definite signs of maladjustment or need of help; the so called "delinquent" girl in conflict with the law; and the unmarried mother.

Church Mission of Help realizes that these girls are sick persons, desperately in need of a spiritual physician. It provides, of course, necessary facilities for each girl's physical needs. It assists her in adjusting her relationships to her family and to her social environment. But it does more. It establishes opportunities for her to develop mentally and spiritually. It helps her to plan her life for her future as a self-respecting Christian citizen.

To give such service requires specifically trained workers with rare understanding of individual girls, a knowledge of social work, and wide contact with Church, hospital and court facilities. Thus each girl is helped to find her way to a new sense of mistakes left behind and new powers with which to meet the future.

Church Mission of Help serves not only those who have tragic experiences, but also girls and young women who need wise counsel and a steadying understanding friend if they are to meet the temptations of youth without disaster. The girls come from hospitals, courts, other social agencies, and churches.

## Japanese Christians Help Chinese

A contribution of nearly \$4,000 Mex. was sent to China, by the Nippon Seikokwai Church early in the year for the relief of Chinese sufferers from the flood.

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the morning!**

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## SPELLING

The writer of this is not a good speller. When he has to write the word niece for instance he does not know whether to write neice or niece. He was taught when young to spell judgment, judgement, and it is difficult to overcome habit. He believes in spelling reform, for one reason, it takes a long time for a child to learn to spell correctly, when, if spelling were really phonetic it would take but a short time.

It must be remembered that in the seventeenth century, and later, the spelling of words was not settled and people spelled words as they thought best. It is well known that Shakespeare spelled his name differently from time to time. The greatest variety in spelling a name which we have come across is that of Sir Walter Raleigh. He himself wrote it in various ways. In the earlier part of his career he wrote it Rauley but later used other forms such as Rawleyghe, Raleghe and Rauleigh, but towards the end of his life he wrote Ralegh.

There are many other forms used by others such as Ralli, Rhaly, Rayleye, Raleagh, Reigley, Rhaley, Ralygh, Royle, Rawlei, Ralleigh, Raule, Raully, Wrawley, Rawly, Rawley, Rawlee, Raylie, Rawleigh, Raghley, Raligh, Raghlie, Rawely, Rawleighe, Rawleygh.

All this shows that people spelled as the fancy moved them and we personally wish, that we could do the same now.

But to be serious, there is really no valid reason for the accepted way of spelling many words. While reading about Raleigh we came across what follows. It is understood of course that plough is used in England for plow. A Frenchman is supposed to be speaking:

O-U-G-H

I'm taught p-l-o-u-g-h

S'all be pronounce' plow

Zat's easy w'en you know

Mon Anglais, I'll get through.

My teacher say zat in zat case

O-u-g-h is oo

And zen I laugh and say to him

Zees Anglais make me cough.

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He say, not coo, but in zat word  
O-u-g-h is off.  
Oh! Sacre bleu! such varied sounds  
Of words make me hiccough.

He say again, Mon frien' is wrong  
O-u-g-h is up  
In hiccough, Zen I cry, No more  
You make my throat feel rough.

Non, non, he cry, you are not right  
O-u-g-h is 'uff  
I say I try to spik your words  
I can not spik zem though.

In time you'll learn, but now you're wrong  
O-u-g-h is 'o.  
I'll try no more, I s'all go mad  
I'll drown me in the lough.

But ere you drown yourself, said he,  
O-u-g-h is 'ock  
He taught no more, I held him fast  
And killed him with a rough.

How many of our readers know that when the word soap is mentioned twice in the Old Testament it is spelled sope. (Jeremiah 2:22 and Malachi 3:2). Is not sope the more rational way to spell the word? We wonder who changed the way to spell it? If we used this change as a precedent we might as well spell Pope, Poap, for in both cases the old English way of writing both was sape and pape, with the sound of a as in arm.



### GREAT MISTAKES IN LIFE

1. To attempt to set your own standards of right and wrong and expect every one to conform to them.
2. To try to measure the enjoyments of others by your own.
3. To expect uniformity of opinion in this world.
4. To look for judgment and experience in youth.
5. To endeavor to mould all disposition alike.
6. Not to yield in unimportant trifles.
7. To look for perfection in our own actions.
8. To worry ourselves and others what can not be remedied.
9. Not to make allowance for the weakness of others.
10. To believe only what the finite mind can grasp.
11. To estimate people by some outside quality, for it is that within which makes the man.

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St. Andrew's Haw'n Congregation.....	900.00	762.47	52.50	52.50	.....
St. Peter's (Chinese), Honolulu.....	660.00	600.00	29.25	29.25	7.65
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St. Elizabeth's (Chinese), Honolulu.....	350.00	350.00	17.50	17.50	10.00
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St. Alban's, Iolani School.....	160.00	160.00	5.00	5.00	.....
Good Samaritan, Honolulu.....	10.00	20.00	2.00	.....	2.15
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St. Stephen's, Haleiwa.....	10.00	11.68	2.00	2.00	.....
Young People's Service League.....	25.00	25.00	.....	.....	.....
Moanalua Sunday School.....	10.00	10.00	2.00	2.00	.....
To August 31, 1932.....	\$10,200.00	\$6,729.44	\$724.00	\$579.75	\$148.45

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